CONCERN

In this issue

The sign and the symbol

Power and command

Tranquilizers: friend or foe

Feedback on peace

Methodist bishops speak on communism and the churches

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Dateline

December 15, 1961

A fight for the Majority Leadership of the House of Representatives is taking shape with possible repercussions on the nature of Democratic House leadership in the years ahead.

Rep. Carl Albert (D-Okla.) has emerged as the candidate of Southern and moderate forces within the party, while Rep. Richard Bolling (D-Mo.) has identified himself as a New Dealer and a New Frontiersman in announcing his candidacy.

Three weeks ago, it looked like Albert was a shoo-in. More recently, though Albert supporters state flatly that they have enough actual commitments to win, observers see Bolling's aggressive campaign turning the contest into a real horse race.

It now appears that a word from the President could make the difference between defeat and victory for either man. While he is expected to keep hands off, the success of the Kennedy program depends in large measure upon the efforts of the Majority Leader.

New trade legislation proposals will be one of the major issues before Congress in 1962 and the opening shots of the battle have been fired.

(continued on back cover)

CONCERN

a service of the

GENERAL BOARD OF
CHRISTIAN SOCIAL CONCERNS
OF THE METHODIST CHURCH

- DIVISION OF TEMPERANCE AND GENERAL WELFARE
- DIVISION OF PEACE AND WORLD ORDER
- DIVISION OF HUMAN RELATIONS AND ECONOMIC AFFAIRS

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Editor: Donald Kuhn

Contributing Editors:
Roger Burgess, Harry Campbell, Richard Edgar, Caradine R. Hooton, W. Astor Kirk, Emogene Dunlap Kuhn, Haskell M. Miller, Robert Regan, Rodney Shaw, Emerson Smith, Carl Soule, A. Dudley Ward, Dale White, Herman Will

Managing Editor: Lee Ranck

Circulation Manager: Sam Griffin

Editorial Assistant: Carole Sudduth

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Drinking is a moral issue

This year's Commitment program received the widest promotion of any temperance observance since repeal.

The orders from local churches created a new record. Other denominations requested more printings than ever before. Why?

It was evidently because of the need and the reasonableness of the appeal. Only one of hundreds of District Directors passed on to us the question, "does this year's slogan imply that families can drink, if they choose?"

Nobody who is acquainted with our approach could ever conclude that alcoholic beverages are "allowable in Methodist circles." The General Conferences have overwhelmingly sustained this position.

The clear appeal of every call to commitment has been for total abstinence from any form of intoxicants. We have consistently stressed that drinking is a *moral* question. We have presented sound theological, sociological, physiological, ethical, and economic reasons for abstinence as against indefinable "moderation."

We completely detach ourselves from the recent denominational rationalizations on the "desirability of modifying" historic and contemporary attitudes toward alcohol and its uses as a "beverage."

Families certainly do not need it for drinking purposes. In fact, alcohol is a more serious factor in broken homes than the public realizes. We were this year directing our appeal to those young home-makers who are being constantly barnstormed about the "need" to drink.

Dr. Ted Palmquist and his associates, of Washington's Foundry Methodist Church, tell us that alcohol is one of the most serious problems they face in counselling young families today. It is one of the four terrible "L's" facing college youth, at home and on campus.

"Liquor," Dr. Palmquist said, "threatens the very life of our people. We are being invaded by the most deadly propaganda in the history of mankind. Liquor ads make me ashamed to be identified with the advertising fraternity. No liquor dealer can escape God's judgment for hurting innocent or misguided people who are brow-beaten into using the product.

"This ad came through the mails to my house. It pictures a toy bar with mechanical bar-tender and the accoutrements for drinking. It is called a 'masterpiece' for little children. All such brainwashers are nothing short of traitors, who are leading our people toward communism and ruin."

When a great university President like Dr. Hurst Anderson cautions students against drinking, some hang him in effigy. When the police find it necessary to raid fraternity houses for the liquor-soaked lawlessness going on among the socially privileged, it is high time educators stepped in to do what too many parents are failing to do.

Someone recently recommended that "all proper Christmas presents this year can be bought at one place —the corner liquor store." Is it any wonder that we are at the nation's lowest ebb morally and spiritually? When will "the people" begin to demand a *Priority for Sobriety* program?

The liquor interests have for 35 years tried with some success to teach America that beverage alcohol is "a necessity." Some churchmen have tried in vain to demonstrate that 1) people can control their drinking, and 2) that moderation will solve the alcohol problem. These are false assumptions that thinking people can disprove.

While the largest of the Christian denominations is putting its greatest emphasis on abstinence, it seems incredible that some Protestant Christians would advocate a drinking way of life that can never help people to achieve maximum Christian maturity.

Families do not need to drink. For the sake of their children they do need to abstain. They also would be well-advised to rid their homes of intoxicants, the purchase and use of which gives support to an industry whose product hurts more than it helps.— *Dr. Caradine R. Hooton, General Secretary.*

The sign and the symbol

by Pedro A. Sanjuan
Assistant Chief of Protocol
Department of State

We hear much talk about the death struggle between two rival ideologies — the communism of the enslaved East and the democracy of the free West. To the emerging citizens this issue may be seen even more vividly as part of a paradox: on the one hand man appears to be a meaningless image within the context of the infinity of chaos; and on the other, the individual seems to be a supremely important entity, if we accept the existence of a well-ordered universe.

Jung, the German philosopher-psychologist, tried to explain the difference between the sign and the symbol. An arrow pointing left on a street corner is a sign because it signifies only one relatively meaningless thing: "one-way street" going left. Twisted in the opposite direction it could just as easily mean "one-way street" going right.

But a symbol is an altogether different thing. The Cross is a symbol. It signifies neither "up" nor "down" nor "left" nor "right." The symbol of the Cross embodies an entire universal concept which would take volumes to define with any degree of accuracy. And no matter which way one looks at it, or how it is placed, the meaning of the Cross remains unchanged.

The struggle in our modern world, where multitudes of meaningless faces are searching for destiny — or at least identity — concerns the struggle between the sign and the symbol. It is a struggle waged by millions who have been treated as meaningless ciphers, often regarded as mere mouths to feed, and who are seeking to be recognized as individuals — symbols of the universe which each, as an individual, contains within himself.

A great African poet named Senghor recently tried to define the spirit of Africa with a word-symbol—"negritude." We are led to believe by Senghor that Africans tend to see everything in the universe as one, all men as Man, and each man as all men. Rather than effacing the identity of the individual, this concept really exalts each man as an extremely priceless and valuable entity, whose intelligence permits him to synthesize all the elements of creation in himself.

Our democratic system is the result of our belief in certain important truths, and our society is continuously evolving so that our laws and our practices may reflect our basic ideals more and more closely.

We Americans also attach great importance to the individual.

We believe in personal freedom, in respect for the rights of each individual, and in equality of opportunity for all our citizens.

We recognize the individual as the most important element in society. Of course it is very difficult, but not impossible, to provide each individual with a maximum amount of personal freedom and at the same time insure respect for the rights of others.

The communist ideology, perhaps easier to understand than ours, is based on the acceptance of a fiction. Myths are often much easier to accept than facts. In its promise of bringing about a perfect society, communism ignores the individual and stresses the importance of the "masses."

In a totalitarian state the "masses" are important because they are silent. When individual wills are crushed, the will of the "masses" can be arbitrarily decreed by a group of self-appointed wisemen.

These wisemen accept universal chaos as a reality, and they accordingly refuse to recognize the importance of the individual in society. Having discarded the mystery of life, they long ago resorted to the myth of perfect communism — a flat, unimpressive, and finite paradise — to attenuate their fear of chaos.

Lest this myth be exploded, the proponents of the communist ideology still hate to admit that they are wrong about anything—and the whole truth, our best friend, continues to be their worst enemy.

America has no fairy story to tell. Confident that the truth is our best ally, it is obviously to our advantage not to hide our shortcomings, since only by recognizing these shortcomings can we show others that we strive to correct them.

That is why the Department of State is concerned over the denial of the rights of the individual in our own society. Such failings, if we make no effort to correct them, weaken the strength of our country — and our strength is vital in the struggle to preserve human dignity everywhere in the world.

This is the third in the series of special articles arranged by the Division of Human Relations and Economic Affairs as a contribution to the Race for Peace project of the Board of Christian Social Concerns.

We cannot preach the values of democracy if we ignore the struggle for human dignity in our own country. Only if we urge respect for the rights and privileges of all Americans, regardless of color or creed, can we appear before the rest of the world in support of the rights and privileges of all the individuals who comprise the human race, and who are desperately seeking to be recognized as individuals and not as the faceless and voiceless components of the "masses."

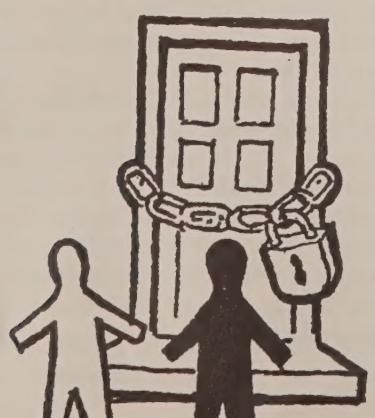
Only if we point to the problems that are being solved in our own country under a democratic system of government — instead of trying to deny the existence of such problems — can we hope that others will eventually respect our honesty and sincerity.

Defending democracy

We are not trying to *sell* our democratic system or *our* interpretation of individual dignity. We are actually *defending democracy,* the inheritance of all men and the only social order which, in its different forms, can protect every man from injustice. We hope we are defending democracy in alliance with defenders of freedom everywhere.

The notion that two-thirds of the world is colored has rather little to do with our struggle to insure every man's right to be free from hunger, poverty, oppression and discrimination. For actually all the world is colored — some being lighter, some darker, some rosier or grayer — and outward appearance does not affect the spark of greatness we all carry inside, which gives ultimate meaning to our earthly existence.

In America we enjoy a measure of material wealth that permits us to consecrate a great deal of effort to insure the fulfillment of human aspirations everywhere. We have no lies to tell or any promise of a panacea. We do hope to fan the flame of courage which all men have inherited from whichever primordial ancestor first chose to stand erect.



From that first fellow who chose to survey the horizon and the stars on two feet rather than to continue to cast his glance on the ground underneath his four feet, we Americans, and free men everywhere, have inherited our strength.

The courage of that first man was in facing reality. Reality then meant his weakness and the overwhelming odds against his survival in a universe he had decided to conquer.

The great message America has to give to men everywhere is contained in one word. And that word should ring out from our lungs loud and strong — COURAGE! Only the courageous can lead. The courageous never run away from their own faults. On the contrary, they face and overcome such faults.

"The biggest single burden we carry on our backs in our foreign relations in the 1960's is the problem of racial discrimination here at home." This statement was made by the Secretary of State on August 16, 1961, and it indicates that our foreign policy today involves us in a struggle for human rights and individual freedom.

It is not a mere game of signing treaties and making alliances. The American people have to be told what that struggle is, for the ideals of democracy must be practiced in Maryland as well as in Nevada, where *all* men are just as colored as they are in Iceland, Tibet, the Congo, and the rest of the world.

The Department of State will continue its efforts to persuade private citizens, as well as those in positions of political authority in the several states, that we cannot ignore the challenge to our national integrity presented by racial discrimination—that we must, not only to brighten the image of democracy, but simply for the sake of honor and decency, do everything in our power to hasten the elimination of discriminatory injustice in this country.

We must cure the neurosis of those who are still obsessed by what are really the meaningless *signs* of shade and hue.

Ministers endorse Maryland sit-ins

The ministers of the North, South, and West Baltimore Districts of the Washington Conference of The Methodist Church have unanimously endorsed the sit-in demonstrations sponsored by the Congress of Racial Equality and the Baltimore Civic Interest Group in segregated restaurants in Baltimore and vicinity.

Called by Bishop Edgar A. Love of the Baltimore Area to consider current religious and civic issues confronting the area, the clergymen backed up the non-violent demonstrations which have been highly publicized in the past three months. In a resolution the ministers said:

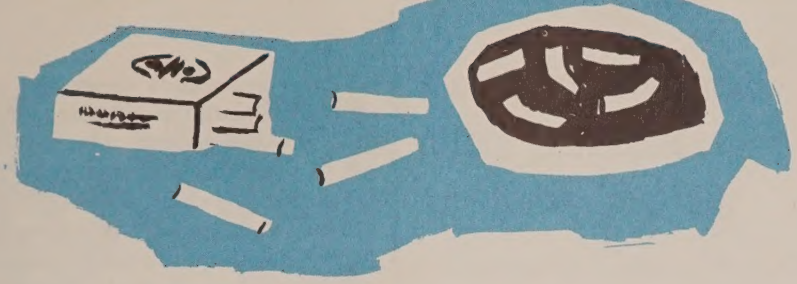
"We feel that the issue is more than the rights of individual restaurateurs over and against those of citizens of color, but one which affects our entire municipality and state.

Government slow to act

"We are gravely concerned about the apparent lack of positive action of the state administration in taking steps immediately to correct this blot upon the Free State of Maryland. And we deplore the stubborn resistance of those restaurateurs who are striving to cling to decadent and irrelevant patterns of society.

"We recognize and support the activity of the demonstrators, not as outraged agitation but rather as being in harmony with the gospel of Christ. These young people, regardless of race, have dared to focus attention upon the ills of our state by going to jail, standing trial, and engaging in fasting. Their efforts are to be commended because they have made us acutely aware that the compelling mission of our church is here in our own nation.

"We therefore feel impelled by our Methodist teaching, which has emphasized the cleansing of life until God's justice shines through, to urge action now to end discriminatory practices in all places of public accommodation throughout the state. We commend highly the restaurateurs on Route 40 and within the city who have voluntarily adopted an open-door policy."



Doctors' panel attacks smoking

A doctor's panel including nationally-known specialists—all of them former smokers—recently said public agencies should declare cigarettes a national health menace, discourage status-steeped cigarette advertisements and put a partial control on sales.

Appearing before a public meeting of the District of Columbia Medical Society's 29th Annual Scientific Assembly at the Statler Hotel in Washington, the four doctors agreed there was no longer any room for doubt about statistical and clinical findings linking cigarette smoking with lung cancer and certain forms of circulatory diseases.

Dr. Michael B. Shimkin, National Institute of Health cancer specialist, said: "Were we speaking of spinach, the selling of spinach would now be a capital offense."

Dr. Shimkin said cigarettes should be regarded as a major "environmental poison" and asked: "Is the disregard of the threat of our regulatory and health agencies compatible with not only public safety but medical honor?"

Obligation to children

"Cigarette advertising equates smoking cigarettes with bravery, sexual virility and social status, and in view of this campaign it is little wonder that so many youngsters smoke," he added. "We must change this picture. We have an obligation to our children."

Professor Richard H. Overholt, a surgeon from Tuft's University, Boston, called for a "solid front of doctors" to urge all patients, friends and relatives to cut out smoking—and to do so themselves as an example.

He did not recommend prohibition of cigarette sales, but he suggested some measure "along the lines of requiring a license for the sale of this drug (nicotine) like that required for the sale of alcohol," thereby insuring some control of sales.

Such a measure, he pointed out, would reduce the number of vending machines, one of the most accessible sources of cigarettes for minors.

Cancer suit involves cigarette advertising

A federal court in Pennsylvania recently set out some legal principles that are bound to cause advertising agencies, and tobacco companies, in particular, a good many uncomfortable moments, the *Washington Post* reported last month.

Such principles arose in the case of Otto E. Pritchard, who sued for $1,250,000 damages on the ground that he got cancer from smoking Chesterfield cigarettes.

When Pritchard's case was tried by a jury in 1960, Judge John J. Miller directed a verdict against him, saying that Pritchard failed to produce enough evidence to justify a verdict against the tobacco company under any legal theory or set of claims.

The Court of Appeals upset this holding and returned the case for a new trial. It said that Pritchard had produced enough evidence so that a jury could reasonably believe each of the claims he made:

1) that cigarette smoking caused his cancer,

2) that the advertising for Chesterfields had convinced him that he could smoke them because they were safe,

3) that Liggett and Myers Tobacco Co., which makes Chesterfields, knew or should have known there was a relationship between smoking and cancer and had a duty to tell the public about it.

It is the court's rulings on the last two points which raise many fascinating and, to advertising executives and manufacturing officials, disturbing questions.

Have advertising claims cut big holes in the defense tobacco companies have in damage cases?

Must references to health and safety in advertising claims now be re-evaluated?

The immediate effect of this decision on the tobacco companies depends on the first of Pritchard's charges—that smoking caused him to have cancer. It is clear that medical experts disagree on that point. In this case, there was testimony both ways. The Court of Appeals indicated that the jury could decide which set of experts to believe.

More important, however, is what the Court of Appeals had to say about advertising. It traced the history of Liggett and Myers advertising through the years and then pointed to a 1953 campaign.

"We think that the clear import of this advertising campaign was to lead smokers to believe that in order to 'Play Safe—Smoke Chesterfield,' " Judge Austin L. Staley wrote.

The Court said the advertising "compellingly points to an express warranty under which Liggett and Myers assured the public that smoking Chesterfields was harmless. The ruling pointed out that a jury could even conclude that the company expressly assured its customers that there were no harmful effects to the lungs from smoking Chesterfields.

Under the law in Pennsylvania and in many other states, if a manufacturer gives such an express warranty of safety and that warranty is false, one who is injured by using the product is entitled to damages if he can prove he relied on that warranty.

Thus, if Pritchard can convince a jury that smoking caused him to have cancer and that he smoked Chesterfields because of the advertising claim that they were safe to smoke, it appears that he is entitled to collect damages from the company.

The evidence in this case showed that Liggett and Myers had run tests in 1952 on the effect of cigarette smoke on the respiratory system. As a result, the company concluded that Chesterfields had no harmful effects.

However, Judge Staley wrote, "there was evidence—that these tests were inconclusive and inadequate as a basis for such a conclusion."

Power and command

A discussion of the growing power of the military

Who commands?

Who makes military policy?

These two perennial questions within the U. S. government relate to the place of armed forces within the total structure of this country. They may be summed up in two words—power and command.

Power and command are important words because they go far beyond the conduct of military preparedness and field campaigns. They touch the basic Constitutional rights of every citizen and enter into foreign policies which may determine the peace of the world.

These are not new questions. George Washington, speaking before the Constitution took shape, stated his own belief that military power must always be subservient to civilian authority. When the Constitution was written, both power and command were put into civilian hands. The President is commander-in-chief of the military forces, and Congress is vested with the powers to allocate money to the military and to declare war.

But after the republic was founded, the debate continued and remains today. The basic questions—Who commands? Who exercises the ultimate authority to make national policy?

During the Army-McCarthy hearings the debate turned upon the pretended right of Congress to command. Sen. McCarthy, acting as head of an investigating committee, produced a document which had been taken, against military order, from the files of the Pentagon. He refused to identify the supplier of the document. He offered sanctuary to military personnel who would in similar manner bring classified files to the committee.

Finally, a firm executive order had to be issued by the President (himself an ex-soldier) to again clarify that the President is commander of the military forces.

Recently the quarrel has broken out in the struggle by certain senators, led by Strom Thurmond, to "investigate" and nullify an executive command that military officers shall not enter into public statements which have a bearing upon the foreign policies of the United States.

The military power

While the occasional skirmishes over the right to command have attracted wide attention (though we have not always recognized the precise nature of the quarrel) the question of the amount of power to be exercised by the military within our government has been quieter. But it has grown to gigantic proportions.

From early days to the beginning of World War II the military forces of America were essentially civilian in structure. The country did maintain a relatively small standing army of professional soldiers and long-term enlistees, but this force was only the nucleus around which a civilian militia would spring to life in times of national peril. We spoke with pride of the "citizen soldier"—the ordinary worker, farmer, and business man who provided the bulk of manpower when it was needed, and who returned home to quieter and more peaceful pursuits when the fighting was over.

World War II brought an end to all that. Although the phrase is still used now and then, the old concept of the citizen soldier is gone. Following World War II, a strong and effective military propaganda campaign, with all the influential techniques of modern advertising and press-agentry, led to the passage of America's first peace-time conscription law.

Since then, we have never reverted to the notion of the small standing peacetime army. Instead, the military forces have grown steadily larger, spent increasing budgets, and entered into American economic and cultural life.

A staggering budget

The military budget today is staggering, and has an inevitable influence upon the country's total economy. The stability of national income and employment depend upon purchase order from the Pentagon. In order to assure the passage of such budgets, the armed forces have had to keep their messages of conspiracies, alarms, and perils before the nation.

This has been done by an effective advertising campaign. Spot commercials on the air, television shows both documentary and entertaining, subtle influences upon the Boy and Girl Scouts, variety shows and community entertainment, and "educational" projects—all have been employed to plead the case for Army, Navy and Air Force.

Comic strips—"Buzz Sawyer" and "Steve Canyon" to name only two of the list—speak for military forces and their pet programs. A study of such comic strips seems to indicate that the artists possess up-to-date information regarding military programs and policies.

Hand in hand with the growth in numbers and scope of program of the military forces has come an increasing interchange of personnel between the forces and American industry. The head of General Motors briefly became Secretary of Defense. Scattered throughout the plants of the principal suppliers of war materiél to the Pentagon there are hundreds of retired military officers who, despite retirement, are actively at work in munitions and electronics industries and who are still called by their title of former rank.

The military rank

The practice of continuing to use the title of rank after leaving the armed forces does much to confuse

many public issues. A retired general may speak out concerning some critical policy issue, and his use of the old rank will add its influence to his words.

More confusing is the assumption of many, military and civilian alike, that a ranking officer is by virtue of rank (or former rank) competent in matters of foreign policy, economics, or almost any other subject on which he cares to speak. Universal competence is rare and one is entitled to wonder whether it is likely to be vested in military men to the exclusion of other professions.

President Eisenhower (a former five-star general), upon leaving office, cautioned the American people to beware of the growing power of the "military-industrial complex."

Recently Fred J. Cook, who has written more than one thoughtful study of a time of crisis, looked at Mr. Eisenhower's warning. In *The Nation* magazine for October 28, 1961, Mr. Cook has presented a thoroughly documented review of the growth of a "Warfare State" in this country. He speaks of the military-industrial marriage in America today as producing a Juggernaut. Juggernaut is the name of a secularist god, utterly unconcerned with human life, untouched by divine morality, who rolls across the bodies of men and children alike as he is impelled by his devotees who think that manhood is only proved by muscle.

Cook's article in *The Nation* is a useful, thought-provoking text for concerned Americans to study. Limited copies are available from the Service Department, 100 Maryland Ave., N. E., Washington 2, D. C., for 50 cents each.—*Harry Campbell*

Morningside program offers education to African students

Morningside College, Sioux City, Iowa, is now carrying out an International Student Program designed to train African students for future leadership roles in their countries.

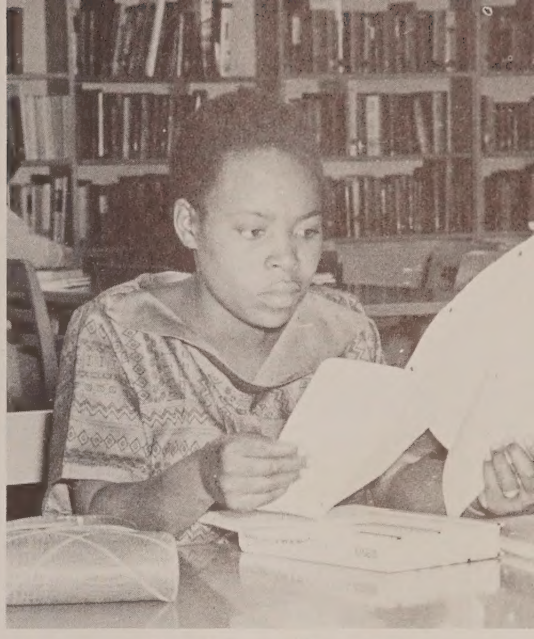
Seventeen African students enrolled at Morningside this fall under the program, which is considered a pilot project aimed at showing the possibility of such a program. The students are taking a wide variety of courses.

Churches in the North Iowa Conference are sponsoring each student, helping to cover a cost of about $2,000 each year. The Board of Missions is paying $1,000 per student per year as well as the transportation cost for bringing the students from their countries. The college donates tuition fees and books.

During their stay, single students live in Morningside's new International House and married students live in apartment units.

Explaining the reasons for establishing this program, Dr. J. Richard Palmer, president, stated:

"Being fully aware of what Russia is doing for African students through its Friendship University in Moscow, it is my personal conviction that we can do nothing right now of greater importance than to provide young Africans with the influences of our program of Christian higher education."



Mrs. Irene Chitsiku studies home economics in Petersmeyer library.

Mrs. Eban Kawadza and family are introduced to an American market.

Professor William C. Yockey instructs Oliver Musuka (left) and Basil Muzorewa in the chemistry laboratory at Morningside College.

A review of

Methodism and Society in the Twentieth Century

by Walter G. Muelder
(Nashville: Abingdon Press, 1961)
Per copy, $6.50

Methodists often hear that their denomination is noted for its intense social concern, but they hear less often what that means. The present volume is the second in a series of four studies of The Methodist Church in Social Thought and Action (MESTA) by the faculty of the Boston University School of Theology.

This volume in the series is a history of Methodist social concern from 1908, when the Methodist *Social Creed* was first adopted, to the present. Its author, Dean Muelder of the Boston University School of Theology, brings to the subject not only high professional competence in the field of social ethics, but also a long-standing concern and activity both in The Methodist Church and in the ecumenical movement. This allows him to relate Methodist views and actions constantly to their wider context of Protestant social concern.

Some readers may be surprised at the scope of Methodist social concern over this period. If one thinks that the prohibition issue monopolized the church's interests in the early years of the century, he is reminded of the considerable attention given to industrial justice (as in the response to the Steel Strike of 1919), the burning issue of pacifism from World War I on, the efforts to protect civil liberties, and many other interests. The same is true of later periods.

For those who may forget or misread the church's immediate past, the book provides a valuable account of several issues which still are controversial matters. The story is told of the indefensible attacks on Bishop G. Bromley Oxnam by the House Committee on Un-American Activities, of Bishop Oxnam's reply, and of the committee's subsequent vote exonerating him — a fact often overlooked by present-day professional accusers.

The history of the Methodist Federation for Social Service (later Methodist Federation for Social Action) is traced with considerably more fairness and fact than are usually available on this subject.

The development of the pacifist movement in the church is traced in several places. The author is accurate in describing the significance of pacifism within the denomination—strong among the church leaders most vocal on international relations and very weak among the general membership. He seems to assume too rapidly, however, that pacifism is a more advanced position than other views and that a non-pacifist is likely conforming to the culture rather than taking his position out of principle. (This tendency of the author to identify the Christian ethic with certain social programs and to underplay its situational aspects appears also in relation to one or two other issues, but the problem is a minor one for the purposes of this book.)

The temptations of any book on this subject are either to glorify one's denomination (for after all, the study is done under church auspices) or to be overly critical (for a better opportunity might not come along). Instead Dean Muelder's account is both fair to the church's strengths and explicit about its shortcomings. He shows clearly how The Methodist Church's concern for society is a major part of church life and that it is considerably more than conformity to social trends, yet he refuses to succumb to the error of trying to measure or take pride in the influence that Methodism has had on American social life. He indicates its elements of compassion and instances of courage in the face of prevailing opinion. At the same time he makes clear many occasions on which the church has been comparatively callous to human need — as it was for the first four decades of the century on the race problem.

For those in policy-making positions in the denomination, the most telling analysis of the book is the description of "institutional moral diseases": "the chronic tendency for agencies at all levels to focus on self-preservation as the basic law of institutional life," "competition among its agencies for attention and support in the local church and conferences and the accompanying drive to expand the functions and raise the prestige of a particular board or agency," "the stress on quantitative criteria of achievement," "excessive sensitivity to 'public relations' arguments in considering a cause, principle, or program."

The culmination of these diseases is the plague of complacency. Over against any institutional self-satisfaction, the author places the fact that The Methodist Church does not adequately minister to the less well-educated, the divorcee, victims of alcoholism, the juvenile delinquent, the Negro, the unskilled worker, the domestic, the urban lower class. "The church which began its life with a militant evangelism and a burning passion for the souls of the masses" is becoming a respectable and conventional middle class church. Its areas of prophetic witness can be matched today by areas where it fears to tread, such as the abuses in the field of medicine, the problem of nuclear bomb tests, and the ethics of mass communication and advertising.

The Methodist Church had a tradition of social concern which this book will help it remember and which it should preserve, but it has no basis for complacency. The social responsibility of the Christian always stretches behind him as reason for confession and opportunity for instruction and stands ahead of him as a relentless demand. — *Joseph L. Allen, Ass't Professor of Social Ethics, Perkins School of Theology, S.M.U.*

A BACKGROUND PAPER

Division of Temperance and General Welfare

by Robert I. McClaughry, M.D.

Tranquilizers: friend or foe

This is one of a series of papers prepared as a basis for discussion of issues assigned to the Division of Temperance and General Welfare, General Board of Christian Social Concerns, The Methodist Church.

It is hoped that local church groups and individual Methodists will comment on and criticize each paper, thus helping the division and its staff develop new and creative programs and policies in these important areas of social concern.

This is part of an extensive three-stage program of research and discussion leading up to the 1964 General Conference.

Please address comments and suggestions to "Background Papers," Division of Temperance and General Welfare, 100 Maryland Ave., N. E., Washington 2, D. C.—*Roger Burgess, Associate General Secretary.*

Additional copies available from Service Department.

Introduction

How often do you wake up in the morning joyfully thanking God for being alive and being yourself? And how often do you go to bed at night also thanking God for these same things? If you are like me, this doesn't happen too often.

It is much more usual for me to start the day asking God's help through the day and to end it expressing my gratitude for the aid He has given. Yet I have known real *joie de vivre* often enough to be sure in my own mind that God's greatest gift is to be a human being, and that the highest satisfaction is to be found in living up to that gift, even once in awhile.

But life is hard, and it remains easier to die for rather than live for the Kingdom of God. More of us are fitted to be occasional heroes than are able to live heroically all day every day. So most of us have ample reason (for sympathetic understanding of the need we have ourselves and can often recognize in others) to somehow dull our sensibilities.

As Christians, we know full well that Jesus came to teach us that mankind is *truly* akin to God. Jesus was a man, who shared with each of us all the elements of human nature. But Jesus the man also became the Christ —one with God. To us He bequeathed our most precious heritage. He set the record straight. Man can live for the Kingdom of God.

Since time immemorial, man has made use of various devices to escape his inborn divinity. He has created false gods. He has enslaved his fellow man. And, failing in these futile attempts, he has enslaved himself. He has given himself over to the rule of his anger, his vengeance, and his self-pity. Further, he has found many means to increase the tyranny of his slavery. He has turned to alcohol, to narcotic drugs, and now he is turning increasingly to the tranquilizing drugs.

The problem

The chemist, the pharmaceutical manufacturer, and the physician worked together to develop drugs which would soothe disturbed patients and thus aid in the treatment of their illnesses. It soon became apparent to many that these drugs allowed temporary evasion of troublesome thoughts. This led to increasing use of tranquilizers solely for their symptomatic effect. It is most important at this point to distinguish between the skilled use of tranquilizing drugs by physicians as a *part* of a total course of treatment and the indiscriminate and possibly addicting use of the same drugs for escape.

We do have a problem with tranquilizing drugs. This problem is of deep concern to every Christian, for its roots lie in the relation of man to his God. Simply stated, the problem is this: How can we foster the legitimate uses of tranquilizers while curbing the abuses associated with their introduction? During 1957, it was estimated that drug manufacturers received $195,000,000 for the sale of tranquilizers.[1]

It is impossible to say what proportion of the products remained in legal channels and were administered to patients on the order of physicians.

Dr. Robert I. McClaughry is Director, Education Service, Research and Education in Medicine, Department of Medicine and Surgery, Veterans Administration. A graduate of the University of California, he received the M.S. and M.D. degrees from Wayne State University, where he later served as Assistant Dean of the College of Medicine and Assistant Professor of Physiology and Pharmacology. A Methodist, Dr. McClaughry is an active member of his church's Commission of Christian Social Concerns.

But there are clear evidences that very active "black markets" exist for the sale of tranquilizers. The amount of information available about the illicit traffic in these drugs is much less than for narcotics and alcohol, since their introduction occurred recently.

From two cities, I have received reliable reports that 400 mg. tablets of Miltown (meprobamate) have been sold regularly in the "black market" for 50 cents to $1.00 per tablet. Such prices must obviously reflect a great demand, but the extent it still incompletely known. For this reason, we shall have to consider the qualitative aspects of the problem to the near exclusion of quantitative considerations.

There is a corollary problem which in my thinking can never be divorced from that of the use of any drugs as an escape mechanism. This is the problem of the significance of pain. Whenever pain is felt, it is a danger signal. This is equally true of the pain associated with appendicitis or the mental anguish which we refer to as twinges of conscience.

There are several ways we can and do react to pain. There is the ostrich approach—ignore it and it will surely go away. Or the martyr approach. Pain is a welcome reproach for evil. Enjoy it; revel in the memory of transgressions. And the whimpering dog attitude (seen so often). Cry out with pain and seek *any* means of alleviating it. Finally, there is the rational approach. Where is the danger? Until that is known, action is foolhardy.

The Gospel of St. Matthew recounts how Jesus dealt with his love of life in the face of death. In the garden of Gethsemane, he said, "My soul is very sorrowful, even to death." So he prayed, "My Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt." Then he found strength to comfort his disciples with the words, "Watch and pray that you may not enter into temptation; the spirit indeed is willing, but the flesh is weak." Then he prayerfully turned back to his own problem: "My Father, if this cannot pass until I drink it, thy will be done."

This clearly exemplifies God's rule for dealing with pain. The life of the body is a part of God's ordinance. Pain is a challenge to the Christian to attune himself with the will of God.

We hear much these days of the progress of medicine. Many diseases which every year claimed the lives of thousands have practically disappeared, at least in those countries which have joined in the advance of science and technology. New drugs, advances in surgery, and better understanding of how the body functions in health have led to easily demonstrable increases in longevity. But the discerning practitioner of the art of healing is keenly aware that he alone never affects a cure. The most he can do is to support an individual's efforts toward more healthy living.

Man's vanity poses a constant threat to this sort of understanding. The existence of God's ordinances in our world can lead a vain man into serious error. It is all too easy to be deluded into thinking that man establishes the natural laws he discovers. Thus, the doctor may receive credit for the adjustment of body function toward normal. In truth, however, this would be impossible without the continuous action of God's laws.

The solution

The solution to the problem of the abuse of tranquilizing drugs is inherent in the statement of the problem. First of all, it is helpful to recognize that this is entirely a part of a problem which the church has recognized for many years. The person who uses tranquilizers to relieve the symptoms of anxiety, whether occasionally or to the point of addiction, is expressing the same basic need as is the user of alcohol or narcotic drugs. In each such instance, the user tacitly admits that, for the time being, he wants to be something less than human.

Of course, the tragedy of this is that the times of trial in our lives are at once the periods when we most need our highest faculties and when we have our greatest opportunities for spiritual growth. Imagine for a moment the plight of the world if Jesus had chosen to get drunk in the garden of Gethsemane.

Before we draw up a petition to close the tranquilizer factories, however, let's look again at our basic premises. It is just as inconceivable that the person who resorts to the abuse of tranquilizers could act differently *in his present relationship to God* as that Jesus would have sought any solace other than prayer at the climax of his earthly ministry.

Thus, to solve the problem of tranquilizers requires that primary attention be given to the people who abuse them rather than to the control of the drugs themselves. In fact, experience has borne out the fact that to withdraw drugs from any addict without supporting him otherwise is not only ineffective but also frequently dangerous.

Any social problem, involving as it does the whole of the relation of individuals to one another, is extremely complex. Thus, the important step which The Methodist church took in unifying its activities in the sphere of social action under the General Board of Christian Social

Methodist Bishops Speak on Communism and the Churches

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plish to overcome the abuse of tran-
quilizers is a proper charge to this
commission.

Discussion groups, led by a person
who is well informed about addiction

problems, are valuable devices. Such groups may well center their interest on alcohol rather than on tranquilizers, because of the greater availability of study material. The leader, however, may choose to emphasize the similarity of the problems.

Discussion in such groups usually leads into two further approaches. Interest is shown in learning more about how to deal with addicted persons. It also becomes clear that some are attracted to such study because they feel themselves incapable of dealing with such drugs.

In some churches, the desire to learn more about how to help addicts has found expression in the sponsorship of a chapter of Alcoholics Anonymous or other similar group. Obviously, the operation of such a group provides an excellent source of material for study of the whole matter of dependence on drugs. If such a project is not feasible, study emphasis should still be placed on the requirement that the addict must seek help, and not have it forced on him, if aid is to be effective.

When it becomes apparent that some persons in the church would welcome help in dealing with problems of drug use, some means of providing counseling service may well be explored. In this regard it must be clearly recognized that not all the problems will involve drug users.

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I'm not [illegible] success will depend on correction of the basic disturbance. It cannot be said too often that the abuse of tranquilizers is of a piece with the whole problem of addiction.

The second step is to be aware of the extent of the problem. It is a well accepted psychological tenet that each of us has our breaking point. Isn't this what Jesus was referring to when he said, "Watch and pray that you may not enter into temptation; the

mother who often flies off the handle in dealing with her children, but who does not use tranquilizers simply because of fear of addiction, may be inspired by such study to seek help.

Another note of caution is warranted about how counseling should be done. Church sponsorship is very helpful, since it makes due consideration of spiritual counseling entirely natural. It is equally important, however, that medical and psychological guidance be provided in the counseling service. This may often be accomplished through the services of a physician with proper orientation in the field of psychiatry.

Obviously this is only a start toward the possible projects a church could undertake to achieve the goals stated above. Equal attention could be given to the potential found in drama groups, the W.S.C.S., or other patterns of action already well established in the church.

Individual action

Whatever is accomplished by Christianity as a whole can only reflect the multiplication of what is done by individual Christians. If the problem of abuse of tranquilizers is ever solved, it will be because millions of individuals will have solved their problems for themselves. It follows, therefore, that an individual Christian's action, whether alone or in association with others in the church, is of paramount importance.

What can an individual Christian who would like to take some specific action on his own do? The best way for me to answer this question is to relate what I have tried to do. My actions can be divided into three categories.

The first is to get information. What are the tranquilizer drugs? How do they act? What symptoms do they relieve? Is there any basic disturbance underlying these symptoms? Is there a better approach to treatment? How do the answers to these questions affect my life? Do I need to do something more about directing my life toward God? If so, how? These and other questions all required authoritative answers.

The second form of action was that of developing prayerfully reasoned attitudes about the use of tranquilizers. I decided that these drugs do have an extremely useful place in the professional treatment of mental illness. Their abuse results from a common, even universal, desire to escape from the demands God makes of us as human beings. Since these demands are a vital part of achieving unity with God, the temptation to escape should be resisted, even though I am personally very well aware that I have great difficulty with this resistance. I also decided that the use of all drugs, including the tranquilizers, for the escape from emotional tension represented a common problem.

The third type of action is that which results from the decisions reached. It is, therefore, a form of witnessing. It is the tangible form which the attitudes I have developed take. It is the reason for my writing this article. It is what permits me to wait patiently for my help to be asked, rather than rushing in with useless, and even dangerous, advice. But more than that, it is a continuous source of mental and spiritual growth for me.

Are tranquilizers friend or foe? They are what we make of them.

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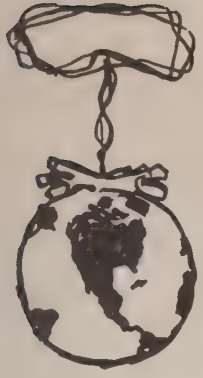


Searching questions about civil defense

Congressman William F. Ryan (D-N. Y.) recently urged the establishment of a joint special committee "to investigate the ramifications of civil defense." The Sept. 19 *Congressional Record* entitled the speech "Civil Defense: Dangerous False Security or Indispensable Protection?"

Ryan called for an investigation which would be of a different nature than previous civil defense inquiries, examining not only the effectiveness, but the underlying assumptions and overall effects of civil defense as well.

Rep. Ryan's chief concern is that any future civil defense program, such as the ones now being considered by the Administration, will have much broader implications and consequences than any previous program. This he illustrated by observing that "a civil defense program which is designed to guard against existing weapons may encourage our adversaries to build even more destructive weapons to offset our civil defense efforts." Because future civil defense programs would be more extensive, "every American citizen would, in effect, be drafted into the military program of the United States," he said.

Ryan asked that the proposed committee investigate four major areas of civil defense's effects on our society.

Military planning

He questioned the effect civil defense will have on military planning and deterrence. Reviewing four major theories of possible war, he asked whether increased civil defense preparations would enhance the prospects of disarmament, drain important funds from military preparedness, or make the United States more willing to risk an attack. He asked:

"Would certain kinds of civil defense be necessary to support a particular military strategy chosen by the United States? Would particular forms of civil defense nullify desirable strategies? Would civil defense actually protect civilians, or would it increase both the chances of war and the preparation for making war devastating and long lasting. . . ."

Foreign policy

Ryan turned his questioning to foreign policy, and asked:

"Would policy-makers in some future and unknown administration become more belligerent if they thought the United States were ready to absorb an atomic attack? Would negotiations, therefore, be more likely to fail and collisions more likely to result in war? Or would civil defense encourage on the part of our government moderation and firmness in times of crisis? Would civil defense make the population more belligerent toward enemies and more indifferent toward risks of nuclear war?

"Would a civil defense program force us to curtail the amount of money we could devote to aiding economic development in other countries, or otherwise damage our image in the uncommitted nations."

In the economics of civil defense Ryan asked:

Civil defense economics

"What dislocations in the normal economy would be made necessary by a civil defense program? For example, how many schools, which would have been built if no money were spent on shelters, would remain unbuilt? How many new homes would not be built if economic resources were going into the addition of shelters to old homes? In other words, such a select committee ought to ask not only what new commitments civil defense would require of America, but what old goals and intended new ones would have to be forsaken?"

Congressman Ryan also pointed out his concerns about "the political and social ramifications of civil defense." "The planning required by civil defense might make necessary much greater centralization of power in the federal government, as against the states and localities," he said. Certain kinds of civil defense might bring about an enormous increase in the influence of the military over ordinary civilian decisions.

He also pointed to more subtle changes in American life which might result, asking:

"What would be the psychological effects on children of intensified shelter drills or on the entire population of repeated shelter-taking drills? What would be the effects on inhabitants of our 10 largest cities . . . if they were to be told clearly that a particular civil defense program assumed that they would die and was aimed only at preserving the rest of the population? Would the federal government insist that all shelters be racially integrated?"

The Congressman concluded with the following statement:

"Mr. Speaker . . . the kind of civil defense we adopt will help determine the nature of American society during the cold war, even if it is never used; the nature of military strategy and weapons development both in the United States and among our enemies; the number of lives that might be saved depending upon what kind of atomic attack were made against the United States; and the kind of America that might result if war were actually to come and total annihilation were prevented. Until the Congress has sought answers to these questions it will be impossible for the American people to judge or for their representatives to decide what our policy on civil defense should be. That is why . . . I regard it as urgent for the Congress to undertake this study."

Regardless of what Congress chooses to do with Mr. Ryan's resolution, it poses questions which persons must answer for themselves. Concerned Christians may wish to express their views by writing their Congressmen about this, House Congressional Resolution 391. — *Compiled by staff members of the Division of Peace and World Order.*

Secretary Ribicoff speaks on welfare programs

"Myths" hamper public welfare

Secretary of Health, Education and Welfare Ribicoff said recently that there are three "myths" in the public welfare field that deter a constructive approach to welfare problems.

There are beliefs that "public assistance is for chiselers," that the "aid-to-dependent-children program causes illegitimacy," and that "public welfare perpetuates dependency."

In an address to the biennial meeting of the Family Service Association of America in New York last month, Ribicoff challenged each point and said his agency was moving to "make of public welfare a constructive force in society."

He said that within a month he would announce administrative changes in his department and that he would have a legislative program ready for early presentation at the next session of Congress.

Discussing the "myths" he said about 5,500,000 of the 7,250,000 persons on public assistance in this country are children, or over 65, or blind or markedly disabled.

"No one — no one at all — says they are bums or chiselers," he declared.

He said that recent studies had shown the incidence of fraud in public assistance to be "very small." One recent poll, he said, showed it to be less than 2 per cent in Chicago, while another turned up only 1.3 per cent in California.

On the subject of aid to dependent children, Ribicoff said "only one of every eight children of illegitimate birth — or 13 per cent — is receiving assistance through ADC.

He added that illegitimacy accounts for 20 per cent of children receiving such aid — "by no means all the children or even the majority."

In the third myth, Ribicoff said, it is believed that "people flock for relief to the state or city that will accept them . . . (and) they stay on until their children are grown up and ready to start their own relief-bound families."

"In point of fact," he continued, "the average length of time even a mother with small children in her care receiving ADC help is only two and a fourth years. Most families struggle desperately to get off relief. They hunger for self-respect."

Ribicoff discounted charges that some persons move to new cities or states for purposes of relief, saying: "Studies have shown . . . the newcomers who do become eligible for assistance get it for an average of only one year."

Welfare program changes outlined

Secretary of Health, Education and Welfare Abraham Ribicoff recently outlined a new governmental approach to welfare programs which will stress rehabilitation and prevention instead of merely a "salvage operation."

Speaking to the Second National Conference of the Churches and Social Welfare in Cleveland the end of October, Ribicoff presented for the first time the general objectives of the Administration's welfare program.

Secretary Ribicoff declared that public assistance programs must shift their emphasis on determining eligibility and doling out relief checks to a more positive approach.

"First, public welfare must be more than a salvage operation, and it must not be confined to picking up the debris from the wreckage of human lives. Its ever-growing emphasis should be on rehabilitation and prevention," Mr. Ribicoff said.

Such a program, he added, must be based on a principle found in the teachings of all great religions.

Relief checks must be supplemented by services that will help people to get off the relief roles, the secretary said. In this category of services, he mentioned job training and counseling by social workers that will enable people to deal with ill health, family problems, and racial discrimination.

Instead of "made work" for those who are on relief, Mr. Ribicoff proposed "genuine work programs . . . which fit into each community's employment practices."

He noted that the Administration's first step toward a strengthened welfare program — a bill providing for the training of more social workers— was bottled up in the last session of Congress.

Mr. Ribicoff acknowledged that some changes need to be made in the welfare set-up.

"I have come to feel," he said, "that we are just drifting in the field of social welfare."

At one end of the welfare program is the "fantastically over-worked and underpaid" caseworker who has become a "mere conduit for public funds" without the time and often the training to give the counseling and guidance necessary for rehabilitation.

"At the other end, the relief recipients, still poor, still unable to make ends meet, usually without constructive help from anyone, have increased in number," the secretary said.

He called on church leaders at the conference to get the facts of the welfare program to the American people who are both "compassionate" and "pragmatic" and will support the program if they have the true picture.

"We must seek still the seven works of mercy—to feed the hungry, clothe the naked, shelter the stranger, visit the sick, visit the imprisoned, visit the fatherless and widowed, bury the dead," Mr. Ribicoff said.

"But we must seek more. We must seek together to devise a great living program of human renewal in our land," he concluded.

feedback

a roundup of peace action throughout the nation

• Mrs. Wayne Elwood, Sr., of Palo Alto, Calif., sent a $1,000 check to the United Nations instead of using the money to build a fallout shelter. In a letter accompanying the check she noted: "I believe that the family shelter plan contributes to the idea that nuclear war is inevitable, fosters the illusion that a post-nuclear world would be worth living in, and, most important of all, encourages in man the animal instinct for survival at the cost of the human principle of the brotherhood of man."

• In Detroit, Mich., Methodist ministers donned robes with sackcloth stoles, shouldered signs, and marched in peace processions during Veterans' Day observances. Before the demonstration, they met in the Central Methodist Church for worship and a sacrificial meal of bread and water. A declaration handed out by the ministers and later sent to the President stated: "Believing in God, we cannot believe that the solution resolves itself in a choice between being 'red or dead'."

• A full tuition scholarship in memory of Dag Hammarskjold is being established at Kendall College to be given to a Swedish boy or girl, possibly from Upsala, home of the late UN Secretary General. The student council is raising the funds as "a move to perpetuate the memory and the ideals of this great fighter for freedom."

• Participants in the North Alabama Conference annual briefing conference on Christian Social Concerns, which this year emphasized peace, went away with "the feeling that it is not a hopeless task that faces the church but a task that the church can meet if it is properly informed and deeply dedicated."

• Years of living under the possibility of a nuclear war will reduce mankind's sense of human worth and dignity, a report prepared by a section of the World Council of Churches Third Assembly warned in New Delhi, India. "The habit of thinking of persons as potential victims or destroyers in a nuclear war will surely reduce sensitivity to their worth," the report said, and urged Christians to "press most urgently upon their governments never to get themselves into a position in which they contemplate the first use of nuclear weapons."

• "We have many members who really want to exert their Christian influence in the world to try to bring about world peace. Many of them are former servicemen. They feel that our church school and worship services are not enough to bring about a Christian witness in the world." — *pastor, Lemon Grove Methodist Church, Lemon Grove, Calif.*

• Three of the nation's best known Protestant theologians agreed that the United States must never again be the first to use nuclear weapons. Writing in a recent issue of *Christianity and Crisis*, Dr. John C. Bennett, Dr. Reinhold Niebuhr and Dr. Paul Tillich maintained that there can be no moral justification for striking the first blow in a nuclear war since the destruction caused would wipe out the very Western civilization that the United States is committed to defending.

• "The response to the 'Priority for Peace Program' when presented here (Rocky Mountain Annual Conference) is overwhelming. I know of just two local churches that have over 125 signed up and we are organizing on the conference level. There seems to be a helplessness in people and this program just fits the bill and gives them 'something to do' — a typical Methodist reaction, and probably our strength." — *Dave Steffenson, editor, Thy Kingdom Come.*

• "I hope our program for peace is catching fire all over the country, and will be effective in making the church come alive in this important day of history. I'm wondering what will come of our proposed nuclear testing program. Let's hope we can do what needs to be done before it is too late." — *the Rev. Horace Mounts, Spokane, Wash.*

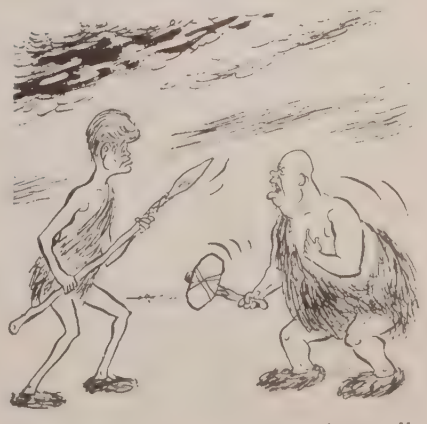
• "A combination of indifference and covert hostility seemed likely to kill the proposal (Disarmament Agency Bill). As the measure passed the Senate, the President admitted to his astonishment: 'There was a time when I thought this had as much chance of getting by as we have of getting to the moon next week.'" — *Marquis Childs.* (Methodist letters and telegrams helped to pass this bill.)

• The South Avenue Methodist Church, Pittsburgh, Pa., sent a sermon titled "A Plowshare for Your Bomb, Mr. Khrushchev" to all its members as well as a statement urging among other things letters to Khrushchev and letters to the U. S. Government urging no resumption of atmospheric nuclear testing.

• The Methodist Church in Hampton, N. H., on Dec. 3 began a series of forum-type programs in the first morning worship service on the issues of peace. Topics included the biblical framework for world peace, the problem of Red China, disarmament, and other peace issues.

• "We warn against the folly of panic programs for bomb shelters. This we believe invites surrender to the assumption that nuclear conflict is inevitable; encourages irresponsible, even reckless, action by national leaders; makes for indifference to the suffering a nuclear war and its aftermath would inflict upon defenseless and innocent people unable to avail themselves of protection; and develops a climate of hysteria which makes for war."—*Council of Bishops of The Methodist Church.*

Behrendt in Algemeen Handelsblad, Amsterdam



"And yet, our bomb was better."

report from

• Division of Temperance and General Welfare

Roger Burgess, Board Associate General Secretary in charge of the division

Laboratory schools locations listed

Plans are now in the final stages for a comprehensive and intensive means of training adult workers with youth in helping these youth understand the role of sex in Christian living. Laboratory schools will be the key tool.

Local adult workers with youth will have the opportunity for a laboratory school experience in the summer of 1963. Conference laboratory school instructors will be trained in a series of five regional laboratory schools in 1962.

The laboratory schools will be using a new elective unit for senior highs titled "Sex and the Whole Person" by Frank Wier. Regional instructors will be trained in a National Pilot Lab being held at the First Methodist Church in Canton, Ohio, March 17-23.

Locations and dates for the five regionals are: San Francisco—May (dates to be set soon); North Central United States at Ames, Iowa—July 15-20; Mt. Sequoyia, Ark.—July 15-20; Lake Junaluska, N. C.—August 5-10; Lycoming College, Williamsport, Pa.—August 13-18.

Annual conference Boards of Education should select one or two senior high laboratory school instructors or potential instructors to attend the regional labs, in order that they might be able to teach in the summer of 1962 or 1963. Transportation, board and room will be the primary costs. Conference committees on Temperance and General Welfare should encourage their Board of Education to send one or two persons and assist in the financing. This promises to be one of the outstanding opportunities offered to assist adult workers with youth.

Compassion and community studied by conferences

The North Arkansas and Little Rock Conferences have developed a plan by which District Directors of Christian Social Concerns present a report on *Compassion and Community* at one of the monthly preachers' meetings. Following this, local church commissions are being asked to study this book. Cards indicating general data concerning the completion of this study have been distributed and are to be returned to the District Directors. The Rev. John Miles, chairman of Temperance and General Welfare of the Little Rock Conference, has been promoting this program of study throughout the area.

Article describes work of UN on narcotics

The United Nations is working on narcotics control. In a report given in the Sept. *United Nations Review*, Dr. H. Halbach, Chief Medical Officer, Addiction-Producing Drugs, World Health Organization says:

"It appears significant that during the last few years the purely restrictive and prohibitive measures which

were directed only against the drugs have been supplemented by measures of a more constructive nature dealing with the disease of drug addiction and with the individuals concerned. We are thus entering the second stage. The third will be true prevention, final aim of every public health measure."

He indicates that "remedial measures should extend beyond withdrawal of the addicting agent and restitution of physical health; they should include controlled after care, psychological readjustment and social rehabilitation."

The organization has been doing considerable research in addicting drugs, finding 72 of 86 drugs examined a danger to public health. They have been exploring the use of barbituates and tranquilizers. This article will be of real interest to those who are exploring narcotics control. The work of WHO is encouraging, and will provide some useful insights.

Demographic book available

The United Nations Demographic Yearbook for 1960 is now available from the Sales Section, United Nations, New York, for $10.00. A review of the Yearbook in the September *United Nations Review* indicates that the world's population shows an annual increase of at least 46,000,000 persons. The greatest part of this annual increase occurs in Asia, where 56 per cent of the world population now lives.

Total world population is estimated at about three thousand million. The highest birth rate in the world (47 per 1,000) and the highest death rate (28) are probably found in Africa. The long term decline in the death rate appears to be continuing with the gap between it and the more stable birth rate widening, and the population increasing at an accelerated rate.

Aging publication helpful

Aging, a monthly publication of the U. S. Department of Health, Education and Welfare is available from the Superintendent of Documents, Washington 25, D. C. at $1.00 per year. This monthly shares and exchanges information about programs, activities, and publications on the aging. It would help conference chairmen in Temperance and General Welfare as well as others to be in on "what's going on" in our states.

"It is spiritual sabotage to tell a lush he is sick," says Edward McGoldrick, director of a New York rehabilitation center for alcoholics. "If a man believes his drinking is due to sickness, he no longer feels responsible for his condition—and until he is made to recognize a moral element in his behavior he will never be a responsible human being." (*Life*, Sept. 8, 1961.)

report from

• Division of Human Relations and Economic Affairs

A. Dudley Ward, Board Associate General Secretary in charge of the division

Conservation consultation scheduled

The Division of Human Relations and Economic Affairs of the General Board of Christian Social Concerns announces the first National Methodist Consultation on Conservation to be held in Washington, D. C., Jan. 31, Feb. 1-2 at the Ambassador Hotel.

Conservation is one of the named responsibilities of the Board of Christian Social Concerns. There is common consensus that conservation is of increasing importance to the world and cannot be ignored by any concern group. Some of us believe further, that the Christian Church has done all too little to acquaint itself with this issue let alone become knowledgeable to the extent of having opinions or judgments on the matter.

We propose therefore at this consultation:

1) To define conservation.
2) To explore the scope of conservation in the current domestic scene.
3) To study the role of government in conservation.
4) To analyze needs for conservation of natural and human resources.
5) To clarify the role of the Church in conservation.

It is our hope that each annual conference of the church will be represented at this consultation. We expect also, representation from the Town and Country Commission of the Board of Missions and from seminary professors teaching in related fields.

The program will include consideration of the Theology of Conservation to be presented by Professor David Graybeal of Drew Seminary, Drew University.

Extensive consideration of the government's role in conservation will be presented by leaders of the Department of Agriculture, the Department of Interior, the Department of Commerce, the Department of Health, Education, and Welfare, and the Department of Labor.

There will also be representation from private organizations and foundations dealing with conservation such as The National Wildlife Association and the Conservation Foundation.

An effort will be made to relate conservation practices and responsibilities to the problem of population growth and birth control. Considerable attention will be devoted to conservation as it relates to the economic development of depressed areas, both rural and urban.

The registration fee will be $10.00. All those interested in participating should write The Rev. Emerson W. Smith, Director, Department of Economic Life, Division of Human Relations and Economic Affairs, 100 Maryland Ave., N. E., Washington 2, D. C. —*E.S.*

Church-state study involves nine boards

The questions which will be asked in a study of involvements between The Methodist Church and various governments have been determined, for a new committee which will begin work early in 1962.

Members are currently being selected by nine national Methodist boards for the Interagency Church-State Relations Study Commission, which will report to the 1964 General Conference of the church.

The study was commissioned by the 1960 General Conference, which expressed concern over the growth of church-state relationships and the development of "twilight zones" as "new problems of a complex society have emerged."

A preliminary consultation of representatives from five of the boards decided that the new commission should consider the bearing of present relationships upon current theories of the separation of church and state.

The study will consider the church's involvements with governments at all levels, in the United States and abroad, as well as with emergent areas of government policy and program that might create new church-state relations.

Launching of the study was in the hands of the Division of Human Relations and Economic Affairs, Board of Christian Social Concerns. Dr. W. Astor Kirk, the division's director of public affairs, is in charge.

The agencies which are to name one board and one staff member to the commission are Board of Missions, three divisions; Board of Education, three divisions; Board of Christian Social Concerns, three divisions; Board of Hospitals and Homes; Commission on Chaplains; Television, Radio and Film Commission; Board of Lay Activities; Board of Evangelism; Methodist Commission on Overseas Relief.

Questions for consideration will deal with such topics as the nature and mission of the Church, separation of church and state, public funds, the curricula of public schools, welfare, educational and service agencies, enactment and enforcement of legislation on public policy issues.

Central Jurisdiction convocation scheduled for March 26-28

The Central Jurisdiction Convocation originally scheduled for Nov. 20-22 has been rescheduled for March 26-28. It will be held at the Sheraton-Gibson Hotel, Cincinnati, Ohio.

This convocation will address itself to issues and problems of the Jurisdictional system of The Methodist Church designed to facilitate racial inclusiveness. (For further details see *Concern*, Sept. 1, 1961, p. 14.)

...at your service

AUDIO VISUALS

Right At Home. 16mm color sound film. Running time: 29 minutes. Produced for Pacific Homes Corp. in cooperation with the Methodist Board of Hospitals and Homes. Available for rental at $10.00 from Cokesbury.

A newly-retired couple is skeptical of life in "one of those homes." The wife visits a friend who lives in Kingsley Manor and decides to investigate it on her own. She becomes convinced this is what they need. At first her husband will have nothing to do with such a place. He finally realizes that they can widen their circle of friends through various activities in and out of the home.

Right At Home is a dramatic-documentary. It shows that "homes" for older adults are not institutions but really homes. Technically very well done, the film is recommended for use with adults nearing or in retirement.

LEAFLETS

Friend—Have You Been in Jail Lately? Available from the Board on Peace and Social Concerns, 101 Quaker Hill Drive, Richmond, Ind.; less than 100, 2 cents each, more than 100, 1½ cents each.

This excellent resource should prove very helpful in the area of crime and rehabilitation.

Arms Control and Disarmament Agency Act.—Disarmament Agency Bill as passed by Congress. 10¢ each, $5.00 per 100 from Service Department.

Foreign Aid: Fallacies and Facts. Publication written by John Nuveen for the Foreign Policy Clearing House. Indicates that actually only a little more than $5 billion has been appropriated by Congress for Economic Aid in the last nine years. 5 cents per copy from Service Department.

Civil Defense: Dangerous False Security or Indispensible Protection? Speech by Congressman William F. Ryan raising pertinent questions regarding the program. 10 cents per copy, $5.00 per 100 from Service Department.

New Civil Defense Program. New pamphlet by the Committee on Government Operations—issued Sept. 21, 1961. 25 cents per copy from Service Department.

Churchmen's seminar slated February 27-March 2

Registrations for the 1962 Churchmen's Washington Seminar are now being accepted. This annual seminar, sponsored by the major Protestant denominations, will be held February 27-March 2, 1962.

The keynote speaker will be Dr. George Kelsey, Professor of Christian Ethics at Drew Theological Seminary, Madison, N. J. Other features will include addresses by Dean Ernest Griffith of the American University School of International Service and Dean Francis Sayre of the Washington Cathedral.

Attendance is limited to 300 persons and the registration fee is $15, which includes the cost of four meals scheduled for seminar sessions. Other expenses will amount to $35 to $40 for the four days in Washington.

Registration forms are available from the Rev. Robert Regan, Jr., 100 Maryland Avenue, N.E., Washington 2, D. C.

CALENDAR

Christian Social Concerns events on the national, regional, and annual conference level will be listed in the space below.

Suggestions for calendar items may be sent to CONCERN, editor, 100 Maryland Avenue, N.E., Washington 2, D. C.

Please note corrections from the December 1 calendar, which left out "January" heading and listed incorrect date for conservation meet.

January

2-4, School of Moral Concerns, New England Conference.

3-5, North Carolina Conference (SEJ) Tri-District Meetings.

7-10, Peninsula Conference Interboard Schools on the Local Church.

25-27, Ethical Responsibility in Economic Life, Seattle, Wash., and Portland, Oregon.

31, Feb. 1-2, Conservation Consultation, Washington, D. C.

February

6-8, Seminar on the Christian Farmer and His Government, Washington, D. C.

11, RACE RELATIONS

8-11, Northeast Ohio Conference District Seminars.

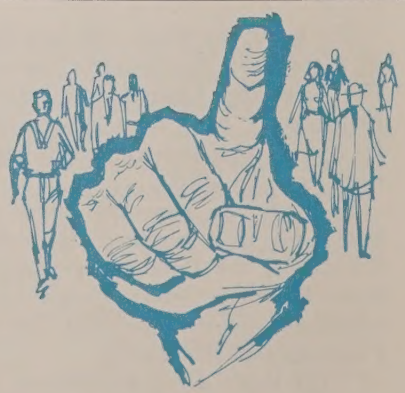
11-17, MSM Citizenship Seminar.

20-22, Methodist Convocation on Urban Life in America, St. Louis, Mo.

27-March 2, Churchmen's Washington Seminar.

Packet on migrants

A packet of materials on migrants may be obtained from the Office of Publications and Distribution, National Council of Churches, 475 Riverside Drive, New York 27, New York, for 75 cents. This is useful for local churches studying migrants.



Have you thoroughly read and used the special (June 15, 1961) *Concern* issue on "right wing extremists?"

One reader stated that this issue "should be used as a text for a study or seminar in every Methodist Church in this area."

Copies of the issue are still available from the Service Department, 100 Maryland Ave., N.E., Washington 2, D. C. for 25 cents each, $20.00 per 100, $15.00 per 100 for orders of 200 or more.

LETTERS

We solicit comments, criticisms and commendations for these columns. We will print, as space allows, portions of all those letters which are significant and signed. Address correspondence to Letters, **Concern,** The Methodist Building, 100 Maryland Avenue Northeast, Washington 2, D. C.

Vice President on disarmament

Dear Mr. Will:

Thank you very much for your letter of Nov. 8, sending to me the statement adopted by the Division of Peace and World Order of The Methodist Church. It is heartening to learn of the determination of your group to support the President in his unceasing efforts to realize our government's strongest hope: the creation of an orderly world where disarmament will be possible.

I congratulate the Board of Christian Social Concerns of The Methodist Church for the valuable work it is rendering in behalf of properly safeguarded world disarmament.

Lyndon B. Johnson,
Vice President of The United States

Reaction on animal cruelty

Dear Sir:

Have you run out of significant things to put in your magazine? In your Nov. 15 issue you spent a full page discussing legislation to protect laboratory animals from cruelty. I went to the 1960 *Discipline* and looked under Division of Human Relations and Economic Affairs and noted of the twelve (12) significant areas upon which the division is to conduct a program of research, education, and action that the care and feeding of laboratory animals is not listed. When can we expect the first conference on this matter?

Alan K. Waltz
Research Assistant
Methodist Board of Missions

A note from Hiroshima

Dear Sir:

We, of Hiroshima, Japan, are highly concerned at the current increasing tension of the world situation and especially at the re-opening of nuclear tests.

At this critical point when a strong public opinion is needed everywhere to maintain peace and rid the world of radiation hazards, I thought it not untimely to send you a copy of our Peace Declaration, which I read on August 6 this year, the anniversary of the destruction of our city by the atomic bomb in 1945.

Your perusal of it and your moral support to our appeal expressed therein will be highly appreciated.

Peace declaration

Today we observe the sixteenth anniversary of the destruction of Hiroshima by the atomic bomb.

On this day, in 1945, Hiroshima was reduced to ruins within a fraction of a second, and a countless number of people was deprived of life. Moreover, the scars of the bombing have not disappeared after the passage of sixteen years, but continue to undermine people's life.

The experience of those people of Hiroshima who survived the horrible destruction made them foresee the possibility of the eventual annihilation of the world, should once again the atomic energy be employed as weapon. That it was by no means an exaggerated apprehension is being borne but by the rapid advance which followed subsequently in the achievements of science and technology.

It should now be clearly seen that a nuclear war will be a war without any victor, but will only lead to the suicide of mankind.

The time is not too late; now is the time for all peoples and all nations of the world to refrain from clinging to their own selfish claims and spend their efforts toward abolishing nuclear weapons and renouncing wars completely.

Thus do we declare to the world at large in the name of the citizens of Hiroshima as we pray for the repose of the souls of our fallen fellow countrymen.

Shinzo Hamai
Mayor of Hiroshima

Conclusions, but no facts

Dear Sir:

Your article "Defense or Delusion" (Nov. 15, 1961) was a disappointment to me. It contained a great many conclusions, but very few facts from which one might come to an intelligent conclusion for himself. In my opinion, it assumed conclusions which were not based on facts.

Your article assumed that an atomic attack would mean bombing of all our cities. Does this mean 130-megaton bombs? Russia is known to have a bomb of this size. Does anyone think Russia could deliver a hundred of them on target? If 100 cities were totally destroyed, what about the rest of the population? Must they die, too?

Your article talks about the desert land left after an atomic attack, but this is entirely dependent on how prepared we are for the attack.

Your article speaks of the difficulty of getting a population of 180,000,000 persons under fallout shelter. What about the difficulty of getting this same number in out of the weather. The problem is no more difficult, but we seem to have handled this fairly well.

You speak of the moral issues of shotguns and "every-family-for-itself." This problems exists only until everyone has provided shelter for himself.

We do have to step up efforts at disarmament and peace. But we must also wake up to the facts of life that we are living in an atomic age when a fallout shelter is as necessary a part of the modern home as the heating system.

Here are some questions for your readers to ask themselves:

1) Do you believe that there is at least a remote possibility of a war which could result in atomic attack?

2) Do you believe any nation of the world can deliver enough atomic missiles to attack all of the cities (say of over 100,000) as well as the numerous striking bases in the United States?

3) Have you studied what would be the effects of Gamma radiation to the remaining population in the event that as few as 50 bombs were delivered to the continental United States?

4) Do you think that the useless death of those remaining after atomic attack is sensible or Christian?

5) Do you believe that the government or the community or the public is obligated to provide shelter for you against fallout any more than to provide shelter for you and your family against the coming winter snow?

6) Have you investigated how little it would cost to provide fallout shelter protection for your own family?

7) Are you willing to assume the responsibility of the death of others who were persuaded to inaction by your own failure to provide shelter for yourself?

J. C. Campbell
Nashville, Tenn.

Dateline

(continued from front cover)

CHAS. HOLBROOK LIBRARY
PACIFIC SCHOOL OF RELIGION
1798 SCENIC AVE.
BERKELEY 9, CALIF.
12-61

The Committee for a National Trade Policy, a liberal-trade-policy group, met with President Kennedy recently and later issued a "policy resolution" stating that it was "imperative that the United States in 1962 devise a new and bold foreign trade policy which meets the needs of the times." The committee listed four points which it said would be included in new trade legislation to be enacted in 1962:

1) Congress should delegate to the President broad authority to negotiate tariffs, including general tariff reductions, for at least five years.

2) The President should be authorized to negotiate tariff cuts of at least 50 per cent of existing tariffs and to remove completely some tariffs "where there are clearly reciprocal advantages to be gained."

3) Exceptions to the President's authority should be left to his discretion "in order that they may be consistent with the nation's broad economic policy objectives and not dictated by special interests." The "peril point" provision of the existing law, under which the Tariff Commission sets floors below which tariffs may not be cut, should be eliminated.

4) There should be a limited "trade adjustment assistance program," in cooperation with state and local authorities, to help industries hurt by import competition to shift into "more efficient" pursuits.

In a related development, former Secretary of State Christian A. Herter said December 4 that the United States must become a trade partner of the European Common Market in order to hold the West together and to insure its own survival.

Testifying before a Joint Congressional Economic subcommittee, Herter stressed the necessity of unity on economic policy as a prerequisite of political unity of the West. Because one is a logical development of the other, he said, "the Soviet Union is mortally afraid of the European Common Market."

U. S. Roman Catholic Bishops have reaffirmed their stand against any general federal aid to education that did not include funds for parochial schools.

In a statement issued at the close of their annual convention in Washington, the bishops directed attention to what they called a serious decline in the nation's morality. The bishops said that a basic cause of the trend could be found in a denial of God, and they placed the responsibility for this on the scientific community, the communications media, and the public schools.

Aid to education advocates are viewing this new slap at the public schools in terms of the effect it may have on new efforts to gain federal aid for public schools. Many observers on the scene feel that the time has come when those who believe in public schools must speak up and fight for them.

Mrs. John F. Kennedy has ordered 10 boxes of UNICEF greeting cards in response to a denunciation of the cards by the National Defense Committee of the Daughters of the American Revolution.

Members of the D.A.R. were urged last month not to buy UNICEF cards. The organization's publication, *The National Defender*, called the association of the United Nations with Christmas "part of a broader communist plan to destroy all religious belief and customs." The publication warned against the transformation of December 25 into what it called a "one world peace festival."

Administration fallout shelter plans are moving ahead, but real progress is not apparent and the road is proving rocky. President Kennedy talked shelters, and people have become excited, but the government doesn't have much with which to follow-up. There is disagreement within the administration over just what to recommend.

Currently, engineers are poking around the country looking into basements of private buildings, but this will take months to complete. Moreover, they are going to find that most facilities are not adequate.

One problem that has civil defense people confused is who will pick up the tab. Federal government can't finance all the shelters so it is exploring various plans to share cost with states and localities.

Another problem — public versus private school controversy. Will the government contribute toward the construction of shelters at public schools only?